

# *The Brooklyn Jewish Center Review*

*June - July, 1952*

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# BROOKLYN JEWISH CENTER REVIEW

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## 55th ZIONIST CONVENTION

**T**HOSE who attended the Zionist Convention are still charged with the emotion aroused by a hotly contested presidential election—the first in twelve years.

Despite disclaimers to the contrary on the part of the respective adherents of the Miller and Redelheim forces, the outstanding issue at convention, was "identification" or "non-identification" by the ZOA with the General Zionist Party of Israel.

The Redelheim-Progressive group presented a resolution that "The ZOA adhere strictly to the principle of non-identification and non-affiliation with any political party in Israel," while the Miller-Neumann group presented a watered-down resolution "affirming our adherence to the World Confederation of General Zionists and the ideological and moral kinship which exists between us and the like-minded sister-organizations of General Zionists, both in the Diaspora and in Israel; and we extend to them once more an expression of our cordial friendship and fraternal relations."

After a dramatic three-hour debate—the highlight of the convention—in which Dr. Emanuel Neumann, Dr. Nahum Goldman, Louis Lipsky and Rabbi Irving Miller participated, the non-identification resolution was defeated and the Miller resolution was carried by a vote of 594-354. Following the eloquent address of Rabbi Miller—the last speaker—who, in the opinion of many, did not squarely meet this issue, his election was a foregone conclusion. He was chosen

President of the ZOA by a majority of 654-371.

It is unquestioned that the passage of the Miller resolution will be taken as a reaffirmation of the identification resolution passed by the ZOA at its convention in Atlantic City last year and will be so interpreted by the General Zionist Party of Israel, despite the fact that many delegates who voted for the Miller resolution—couched in general language—did not intend it to so mean.

Because of the strong clash of ideas which exists today in Zionist ranks, it is too early to forecast what direction the ZOA will take. But it is to be hoped—and it is anticipated—that the new ad-

ministration will continue an all-out support for the State of Israel despite any ideological differences with the government of Israel or its Premier that individual members of the administration may have. It is a good sign that some members of the "opposition" have been taken into the administration, and one or two others will be members of the inner committee.

Now that the convention is over and tempers have cooled, disciplined Zionists will go forward to greater efforts and make the ZOA the most effective instrument in America for aid to Israel and for revitalizing the American Jewish community.

—JOSEPH S. SCHEINBERG.

## OUR NEW ASSOCIATE RABBI

**W**E KNOW that we speak for the entire membership of the Brooklyn Jewish Center when we extend a hearty and warm welcome to Dr. Benjamin Kreitman, the newly elected Associate Rabbi of our Center. He comes to us highly recommended by the teachers of the Jewish Theological Seminary, where he was ordained, and by the Yeshivah University, where he received his college education. He has had splendid experience, having served in leading congregations and worked with our Jewish young men while serving as Chaplain in the United States Navy during the second World War.

We also want to extend to him our sincere congratulations on having received the degree of Doctor of Hebrew Literature from the Jewish Theological

Seminary at the graduation exercises on June 15th. This is a high honor, and to achieve it one must pursue diligent graduate studies and prepare a scholarly thesis. We are proud that Dr. Kreitman gained this distinction.

We are confident that Dr. Kreitman will be a source of blessedness through enriching the service we want to render to our community in behalf of our faith and our people. We say to him *Alekh V'hatzlach*, go forward and succeed in this great task.

—I. H. L.

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# "JUST BETWEEN OURSELVES"

"בינינו לבין עצמנו"

*An Intimate Chat Between Rabbi and Reader*

## Education Must Not End With Graduation

THIS is the season for graduation and consecration or confirmation in the Hebrew and religious schools throughout the country. Parents are happy and proud that their children have acquired knowledge in the language, history and religious teachings of their people. They feel a sense of satisfaction that they did not neglect a vital part of their children's education and upbringing.

This joy and pride are well merited. Would that we had many more parents who realized this important duty which they owe to their children as well as to themselves.

And yet the tragic fact remains that the large majority of these parents do not understand that the graduation is, or should be, just one step in the process of education—not the end in Jewish education. They feel that their children have mastered all that a Jew should know instead of realizing that they have acquired only an elementary knowledge which should prepare them for further and deeper understanding of their people's heritage. Unless a child continues his education there is the danger that, within a few years, he or she will forget what was learned in the early years. It is as if one built a strong foundation for a beautiful structure and stopped just when the foundation was completed. How unwise is such an investment of money and effort unless one continues to build on that foundation the structure that can serve and beautify one's life.

How difficult it is to make parents realize this simple truth. This is an unfortunate situation that exists in all parts of our city—indeed, throughout the country. A very small percentage of the graduates and confirmands enter the High School departments for advanced Hebrew studies. In our own Brooklyn Jewish Center we have struggled with this problem for many years. We offer so many opportunities to these graduates. We are fortunate in having a branch of the Flor-

ence Marshall Hebrew High School; we have our own Post-Graduate Department; we have the Senior Group and the Post Bar-Mitzvah Group. Each of these offer special programs of advanced work. The sad fact, however, must be admitted that while we have made some progress in enlisting our graduates, we are far

## ISRAEL'S NEW FINANCIAL MEASURES

ISRAEL'S Parliament has given Premier David Ben Gurion's government a new vote of confidence following its dramatic and lightning move in levying a compulsory loan and currency conversion.

This action, which a Government supporter revealed would have been made last February, when the Israel pound rate was altered, if the new banknotes had been ready, was counted on by the Government to have a number of effects:

1. It would help to counter inflation by removing about 25,000,000 pounds from circulation.
2. It would cover about 15 per cent of the development budget.
3. It would strike a body blow at the black bourse and illegal operations in Israel currency.
4. It would wipe out quantities of Israel currency illegally held abroad, much of which was utilized for foreign exchange operations.

The new financial measure, which the Knesset approved in its confidence vote by 56 to 37, called for exchange of all Israel currency issued by the Anglo-Palestine Bank for new Israel Treasury notes. Currency holders were to receive the new currency on a pound-for-pound basis except that ten per cent of all above 50 pounds was to be paid them, not in currency, but in 15-year, four per cent Government bonds. The Government announced it proposed to tax real estate owners rather than force them to dispose of assets to participate in a compulsory loan.

The move was followed by swift meas-

from achieving real success.

At this time, when the graduates receive their certificates and diplomas, all parents must give serious consideration to this great need. I want to hope that this year we will succeed in registering all of our graduates and consecrants in one of our higher groups, so that we may be enabled to enrich their young lives with a deeper, a finer mastery of our priceless cultural and spiritual heritage.

*Israel H. Perutthal*

ures to protect the new Israel currency. Owners of Israel currency abroad were notified that they could turn in pound and half-pound notes at designated depositories and receive credits in blocked accounts in the Bank Leumi in Israel. Regulations were amended to forbid the import into Israel by travellers of Israel currency in any denominations. At the same time, border controls were tightened to prevent smuggling of the old Israel currency into the country while it could still be converted.

The Finance Ministry reported that more than one-third of the old money in circulation had been converted without any trouble, during the first few days of the operation, and that the government expected the entire currency exchange operation to be completed smoothly. It was pointed out that prices are expected to rise, but a Ministry spokesman said that the government had taken such a possibility into consideration and believed that it would be able to level off the trend shortly.

A Jewish Agency spokesman stated that the agency welcomed the government's decision to impose a compulsory loan. He added that the Agency was inquiring whether Agency funds also were subject to the loan, and said that the entire question would be considered at the next meeting of the Agency executive. The spokesman's statement followed the publication in the local press of a report that the Agency had converted \$1,000,000 into 720,000 Israeli pounds, after which the Treasury deducted 10 per cent for the compulsory loan.



## ISRAEL'S NATIONALITY LAW

By WILLIAM I. SIEGEL

THE Israeli Knesseth has enacted a nationality law which has a number of features differentiating it from the statutes governing citizenship of the older governments. It merits study as a matter of interest to the laity and by lawyers because of its technical features.

Nationality is acquired under the law by, (1) immigration, (2) residence in Israel, (3) birth, and (4) naturalization.

Of paramount interest and importance, because of the great influx of immigrant Jews, is the provision under the Law of Return that every immigrant shall become an Israel national regardless of the date of his or her entry into the country. That is, the right is available, and indeed automatically exercised, whether the immigrant's residence occurred before or after the establishment of the state. Any immigrant who wishes to avoid the automatic application of the law and the acquirement of status as an Israeli citizen must affirmatively and speedily declare his declination of that status.

Axiomatically, the *sabra* (a native born Israeli) acquires citizenship by fact of birth.

A national of another country may acquire citizenship if he has personally resided in Israel three out of the five years immediately preceding the day of application, and intends to settle permanently in Israel. The applicant must renounce his prior nationality. There is this further requirement, which in practice may prove to be a harsh and useless factor: the applicant must have some knowledge of the Hebrew language at the time of application. At the distance of 8,000 miles, the usefulness of such a requirement is not apparent. It may well be that it will harmfully affect persons whose zeal and/or financial means exceed their linguistic ability, and who will be deterred from a settlement in Israel beneficial both to themselves and the country because of this invidious classification.

Husband and wife benefit by the naturalization of either spouse even in cases where the one later naturalized does not meet all the requirements for naturalization. Minor children of naturalized persons similarly acquire the citizenship of the naturalized parent.

An exemption from fulfillment of ordinary requirements is granted to (1) those who have served in the defense army of Israel, or in some service

which the Minister of Defense in his discretion has declared to be equivalent to military service, (2) a person whose son or daughter died in such service, (3) any person who the Minister of the Interior believes merits such exemption.

An interesting provision with respect to naturalization of minors is made for those children whose parents are not in Israel or have died, or are unknown. Obviously this was decided upon because of the great number of orphans now in the country and likely to arrive in the immediate future.

A provision, the justice of which is not immediately apparent, is that an adult Israel national, not being an inhabitant of the country, may not renounce his citizenship except with the consent of the Minister of the Interior. There is the same question of inherent justice concerning the provision that a non-resident minor loses his Israeli nationality by reason of his parent's renunciation of their status. It would seem preferable that the minor's personal wish should be the determining factor. Incidentally, it is interesting to note that the age of legal maturity is 18 years.

An important phase of the nationality law is that it provides for and permits dual nationality. The law specifically declares that, "an Israel national who is also a foreign national shall, for the purpose of Israel law, be considered as an Israel national."

In this respect, of course, the law is radically different from the American law. It is obviously of debatable validity and of doubtful value in the field of international intercourse. The older generation will remember that it was Tsarist Russian insistence on the permanence of Russian citizenship which moved President Taft to abrogate an important commercial treaty with Russia in 1908.

A naturalization once granted may be revoked for fraud in the application. It may also be lost by reason of residence abroad for seven consecutive years and in the absence of proof "of effective connection with Israel." Another ground

for revocation is the commission of an act constituting a breach of allegiance to the state of Israel.

The provision with respect to foreign absence would seem to be vague in expression, and a possible source of injustice in specific cases. What may constitute "effective connection with Israel" does not appear to be measurable by clear standards. This leaves too much discretion to a bureaucracy. (Another example of the widespread complaint that bureaucracy is rampant in Israel, with the bureaucrats feeling their oats in marked degree.) Again, there is a lack of equity in the provision that the revocation of naturalization affecting parents residing abroad may, in the discretion of the court, similarly result in the revocation of the nationality of children residing with them.

It has already been charged in quarters hostile to Israel that the discretionary powers granted to the Minister of the Interior with respect to both the acquirement and revocation of citizenship are intended to be used, and will be used, in a fashion discriminatory to the Arab population. The government of Israel has taken note of these insinuations and charges and has authorized the declaration by Dr. Jacob Robinson, its legal adviser to the Israeli United Nations delegation, that "The singling out of the Jews in this law is actually more of a symbolic than a practical differentiation. By no stretch of the imagination can it be construed that the Law discriminated against the legitimate Arab resident of Israel. While the formulation of the conditions for the acquisition of Israel nationality by Arabs is somewhat different from that by Jews, the practical effect of mass naturalization is essentially the same. It does, rightfully, exclude from citizenship a small minority of Arabs who illegally entered the country after the establishment of the state."

There are reasons too numerous to specify, and all obvious without statement,

(Continued on page 23)

AT THE age of 70, Ludwig Lewisohn seems at last to have found himself in the Chair of Comparative Literature at Brandeis University, America's only secular Jewish University. His duties do not preclude an occasional forum lecture in which he still cries out his burning message to his fellow Jews in the land, the message of Jewish supernationalism.

One or two sentences should suffice to strike off the biographic data of Lewisohn's career. He was born in Berlin, Germany, on May 30, 1882, and brought as a child to South Carolina, where he studied at the College of Charleston (incidentally, that city was the cradle of reform Judaism). He taught German literature—in which he specialized, and wrote and edited many volumes about it—at the Universities of Wisconsin and Ohio State. At one time he was one of the editors of the liberal weekly, *The Nation*. He lived for several years in Vienna and Paris, and took time off to visit the great centers of Jewish life in Europe as well as Palestine. For a number of years he served as editorial writer for *The New Palestine* and he has been an indefatigable speaker on Jewish subjects. His son attends a Yeshiva in New York City and is looking forward to becoming a *chalutz* in Israel.

For years Lewisohn wrote novels and other works for the general public. These should properly be relegated to his pre-Jewish "period." Only very recently his novels of sex, marriage and divorce, "The Tyranny of Sex" and "Don Juan," have been reprinted as 25-cent books for mass distribution by his publishers. Many regard "Stephen Escott" as his finest work.

Lewisohn's return to Judaism was signaled by his autobiographic trilogy. These books describe the struggle that was involved in Lewisohn's breaking with his assimilationist past and his return to Judaism and to the Jewish people. They reveal the growth of his Jewish spirit. They are written with feeling and strength.

But even as Lewisohn pushed into his art a Jewish militant note, he stirred the anger—sometimes even the contempt—of certain liberal Jews and Gentiles. Basically, the difficulty seemed to be that Lewisohn threw himself from Jewish self-

## Ludwig Lewisohn At Seventy

By LEON SPITZ

hate—which he rightly denounces—into an unrestrained gey-hate. The American Jewish liberal goes to hate neither himself nor his non-Jewish neighbor.

The key to Lewisohn's Jewish personality, as expressed by his writings and by his entire public career, appears to lie in the following challenge, "We are Jews by right." He shouts this from the housetops to many people's annoyance. And it is quite easy to get annoyed with Lewisohn.

Take for example the narrative of his pilgrimage in Zion, which occupies the second half of "Israel." It is certainly beautiful and inspiring, and yet there will be many who cannot go along with Lewisohn's assertion that "The highest virtue of Tel Aviv is that its example may teach Jews everywhere in the world to be noisy." Some of us do not at all insist on either Jews or Christians being noisy anywhere and at any time.

"Israel," written fifteen years ago as his first important Zionist work, reveals Lewisohn as the brilliant exponent of the philosophy of Jewish nationalism. It is a chronicle of his growth as a Zionist, starting in the atmosphere of the elite Standard Club of Chicago and ending with the inspiring trip to Zion.

Lewisohn is not willing to concede that American Jewish living must be an adjustment to the majority-civilization of our country. Hence, his is the untenable theory of the "negation of the Galut"—a theory which has since been exploded, just as that other theory of cultural pluralism in American life has been discarded. He forgets that the Diaspora, the Galut, produced the Talmud Babil at the same time that the Palestinian Academies created the Talmud Jerushalmi. Truly our Sages said: "Where a baal-teshuvah (a repentant sinner) stands, a real tsaddik, a saint who never sinned at all, cannot endure." Lewisohn, the prodigal son returned to the fold, occasionally loses his poise and abandons himself to irrestraint both in his books and on the platform.

However, there can be no quarrel with



Ludwig Lewisohn

Lewisohn's attitude in one of his most recent books, "Breathe Upon These." If there is one work that will stand out for years a challenge to the conscience of civilization because it stood by watching the Nazis inflict that agonizing martyrdom upon European Jewry, it is this little volume, "Breathe Upon These."

The central theme of the book is the Sturm incident, the drowning of the seven hundred sixty-nine Jewish refugees enroute to Palestine which was the direct result of the wanton policy of the "gentlemen of the British foreign office."

In placing this infamy on the record, Lewisohn rendered a noble service to every decent American. Today, after six years, when American politicians, business men and industrialists tend to forgive and forget Germany's sin and to bring it back into the family of respectable peoples, it is greatly necessary that a second edition of this volume be published for countrywide distribution. "Remember what Amalek did unto you," is really the slogan, the war-cry of this indictment. Lewisohn appears here not only in the role of a Jewish champion, but also as champion of fine Americanism.

For Lewisohn's unforced, undramatized, and consequently more realistic presentation of his thesis—the wholeness of the Jewish way of life, specifically in this country, the reader is invited to go back to one of his earlier and finer works, "Stephen Escott."

There, in the contrast to the Puritanic atmosphere of the Escott family and David's normal and happy Jewish family and home life, we readily appreciate the philosophy of a wholesome acceptance of the fullness of life illustrated by a graciousness that is inherent in Judaism.

# The Martyrdom in Poland

By A. A. ROBACK

The book at the same time suggests that the Jewish way of life savors also of the earthly. The art of Jewish living has been practised continuously by a people of flesh and blood. It has proved itself the way of life which has outlived centuries of alien civilizations and has survived to this day.

Lewisohn does not pretend to be a preacher urging the American public to abandon the gentile way and to accept the Jewish life-philosophy. He does, however, display courageously his Jewish merchandise side by side with the stocks which other peoples have fetched to the world-mart of national civilizations.

The re-emergence of the Shylock theme recently—on the stages of The Jewish Art Theatre in New York City and in Tel Aviv—has revived a waning interest in Lewisohn's historical novel, "The Last Days of Shylock."

This is in some respects a prose-poem, written in Biblical-Shakespearean style, which magnificently substitutes his own Shylock, who is a wise, shrewd, benevolent and courageous mediaeval merchant, occupying himself diligently and generously with the task of reconstructing his own and his nation's life on a self-respecting moral and spiritually lofty level. Faith in Judaism and a fierce pride in Israel, are coupled in evoking his personality.

"The Last Days of Shylock" may justifiably be described as the finest account of Jewish Life in Italy, in Mediterranean Europe generally during the middle ages. It was a clever touch to associate Shylock with the fortunes of the historic House of Nassi in Italy, in Turkey, in the Holy Land, since it served to blend so happily the romantic with the factual in the Jewish life of that period. In that way Lewisohn lifted Shylock out of the sordidness of the Venetian Ghetto into a kinship with the mighty ones in the household of Israel.

Both as a Jew and as a literary personality, Ludwig Lewisohn is a troubled and, therefore, a provocative spirit. Not unlike Job's Satan he has been roaming the world over, specifically the Jewish world, but forever clinging to his Zionist motif, even the phenomenal development of Zionist history has passed him by. To the American Jew, Lewisohn's heritage will be his ringing challenge, "Jewish self-respect."

AT A time when the world at large is bent on forgetting the Nazi atrocities and the untold martyrdom of the victims, and the Jews themselves are growing indifferent to the heroism of their own brethren, Dr. Joseph Tenenbaum's "Underground: The Story of a People,"\* is a distinct service to the cause of humanity. The slogan "forgive and forget" in this connection is not only pusillanimous; it is a criminally negligent point of view. The Biblical injunction, "Remember what Amalek has done to you," is a matter of ethics as well as of realism, for if the world had a better memory, these ghoulous acts would not recur so often.

Not to forget, however, does not mean that we are to hold every member of a collective responsible for the actions of even a majority, or that there is only one nation in the world which is brutal. The human beast is a beast whether in Germany, Ukraine or Poland; and Dr. Tenenbaum has brought to our attention once more the wanton murder on the part of Polish terrorists of Jews who survived the Nazi concentration or extermination camps. The Ukrainian hooligans have been notorious in the past for their unspeakable and frenzied crimes, sparing neither babies nor women.

I have read dozens of books and hundreds of articles on Jewish martyrdom during the Nazi regime, but "Underground" still has a good deal of interesting material even for such a zealous reader. The book, however, is not only a series of accounts of what had happened to the Jews. It is in part a history of Polish Jewry, well written and linked with the events of the last decade. A gallery of outstanding figures passes before us, and not least in value and interest is the description of some of our heroes during the fateful years of 1941-1943.

Tenenbaum, as is evident, was not intent on merely writing a book. He, as

a leader of Polish Jewry in this country, was bringing before the world a message imbued with great feeling, for he has seen with his own eyes, not merely as a researcher or a novelist who comes to collect information, but as one of that throbbing pulsating Jewry who knew the chief characters; he could set down the events not as a mere chronicler, but as a publicist who himself had participated in the reconstruction.

Even those who have read Hersey's "The Wall," will find much here that transcends the account in that novel. The pictures are eloquent in their poignancy. The noble and handsome features of Mordecai Anielewicz, and especially the pensive yet fearless countenances of the girls of the *Hekbalutz*, photographed when caught with arms in their hands, to my mind inspire more than many sermons on the greatness of the Jews.

We have had two black books on the dastardly perpetrations of the fiends, but we have had no gold and purple book dwelling on the self-sacrifice, the heroism, the exalted moments of the Ghetto fighters. In this volume we have enough such threads to weave our own pattern, and it is one that would do honor to any people.

"Underground" contains the bare facts of stark realism, but it is also a human document on the inhumanity of man. It is replete with touching passages, and its pathos reaches a high point more than once, as in Dr. Horwitz's threnody, addressed to one of the young men murdered by a Polish thug, which begins with the words "Together we were in the concentration camps. Together we were flogged, together we suffered, you a boy, I a grown man. I remember I tried to lift a heavy load. It was too much for me, I caved in under it, I almost dropped it. Dropping it meant selection for the gas chamber. Then you dear boy jumped up with your own burden . . ."

\* Published by Philosophical Library, 1952, 337 pages.



*The two ladies in this "tragic comedy," as Dr. Warschauer calls the episode he relates, are now living in New York.—THE EDITORS*

**H**E LOOKED extremely Jewish, the Berlin lawyer B.; so did his wife, though somewhat less so. They, and the couple's best friend, a Jewish lady, lived together when Hitler started the second world war and the yellow star was introduced by the Nazis to brand Jews.

These three had "missed the bus." They had not been able to emigrate in time, and they could not even use the last escape routes to freedom still open during the first two years of the war. At the time of the so-called "phony war"—winter of 1939-40—there was still opportunity for emigrants to reach overseas countries from Belgium, the Netherlands, Scandinavia and Italy. In April, 1940, Hitler overran Norway, the Netherlands and Belgium, and the gates to freedom were closed in these countries. It was then that this writer and his wife were fortunate enough to escape via Italy to New York on one of the last boats leaving Genoa for the States. Shortly afterwards, ocean traffic from Italy was suspended, and in June Italy entered the conflict.

Jewish ingenuity and persistence found another way out of Germany though a rather complicated means. German Jews came to America through Russia, Manchuria, Japan, Hawaii, but when Hitler attacked Russia in 1941, this door was slammed, too. In the meantime the Nazis had conquered France. They allowed the German Jews with visas to the U. S. A. to travel in sealed cars through France and Spain to Lisbon, Portugal. There Portuguese ships took them across to the States, charging outrageous prices for outrageous quarters and outrageous food. This was the last phase of organized Jewish emigration from Germany in Hitler's time. When, finally, in December 1941, the U. S. A. entered the war, the mouse-trap fell over the remainder of German Jewry. There was only one thing left for the desperate victims, to go underground, as it was called among them. It meant living under a false name and with false papers. Only a small part of the last German

Jews had the strength to risk such a dangerous and nerve-racking existence. B., his wife and their friend were among them.

At the end of 1942, B. and the two ladies were still living in Berlin, when the first devastating air-raid took place over the capital. They lived as Jews, with the yellow star, and suffered all the other degradations and deprivations devised by the Nazis to torture them. They had made up their minds to go underground, but hesitated to buy forged documents on the black market at terrific cost and risk.

The air raid was over. Hundreds of buildings were on fire or in ruins. Thousands of homeless people were wandering around in the streets. The general confusion was terrible. To give the victims of the raid first help, the Nazis had established emergency welfare stations all over the city. It was precisely in this moment that Mrs. B. had a glorious idea which she put into practice immediately. Looking least Jewish of all the three, she resolved to play the part of a non-Jewish air-raid victim just bombed out of her home. She hurried to the next welfare station and crying and sobbing, she poured out a torrent of laments for the Nazi officials. "Help us," she cried, "we have just been bombed for the second time. When Hamburg was bombed four weeks ago, my husband and I and a lady friend who lived with us came to Berlin and we found accommodation in a boarding house near Prager Platz. Now this house is gone. We are without anything but the clothes on our bodies. Our passport and ration cards were lost. Help us, help us," she cried in desperation.

The Nazis were still new at such ruses. What else could they do but help her? They gave her some money for the first most urgent expenses, an assignment for free meals in a public kitchen, ration cards and a wonderful set of official identification cards issued to victims of air raids and equivalent to a passport for

## *A Grim Story of a Grim Period*

# STRANGE FUNERAL

By DR. ERNST WARSCHAUER

proving identity. The couple adapted the name of Schulze and for the friend she chose the name of Schmidt, names which in Germany are above any suspicion of Jewish origin.

Extremely happy, with tears in her eyes—this time tears of joy—the newborn Mrs. Schulze left the office and rushed home to report to Mr. "Schulze" and Mrs. "Schmidt" the extraordinary result of her expedition. Mr. Schulze was so satisfied with his wife's success that he found the trophies she had brought home not sufficient: he wantonly scolded her for not having brought along smoking ration cards, entitling the non-Jewish population to a certain amount of tobacco a week. Mrs. Schulze dared to go back to the lions' den, and claimed and received the smoking cards, so that her husband could now smoke like any other "goy."

This little family could have continued living in the metropolis in the new room which had been assigned to them by the Nazis. However, the Berlin air did not seem healthy any more, not even for genuine non-Jews. So they decided to leave the city.

Mrs. B. again proved to be the good spirit. She went to Southern Germany and found a nice room with kitchen facilities in a small town close to Heidelberg. She could not have made a better choice, for Heidelberg was one of the very few important towns in Germany which was spared bombardment during the whole war. The new landlord—a railroad worker—and his family were kind people who never gave the Schulzes and Mrs. Schmidt any reason for complaint. It is true, in the beginning, when they saw Mr. Schulze for the first time, they had a slight suspicion that he might not have the pure Nordic blood prescribed by the Nazis. But after having checked the wonderful documents from



Berlin, they discarded such an utterly absurd idea.

Here the couple and their friend lived through a relatively peaceful year. Then the man became sick. Since his sickness grew worse, they had to consult a physician in Heidelberg, one who not only had to be a good doctor, but was secretly opposed to the Nazis and would not betray them if he discovered their secret.

They had the great good luck to be recommended to a woman physician who was just the right person for such a case. She was a granddaughter of the late German philosopher, Kuno Fischer, famous professor of the university of Heidelberg. As the Columbia Encyclopedia states, this man made his chief contribution as an Hegelian and historian, his principal work being a history of modern philosophy. No wonder that such a scholar's granddaughter had been so imbued with his ideas and that she was utterly unable to swallow any of the crazy and unscientific Nazi doctrines. She discovered the husband had cancer. Though she did not tell the wife the whole truth, she promised to bring him to a hospital where he would not be asked about his political creed or political past.

That was all that the desperate people wanted.

An operation was inevitable and was performed. The patient was treated well, and nothing was spared to lessen his suffering. If the doctors or the nurses discovered the disguise, this never became manifest, and neither he nor his family knew of it. Ten days after the operation he died.

Alas, not even death put an end to the gruesome comedy, which had to be played to hide the Jewish origin of these poor people. The comedy was to be continued beyond the sacred threshold of death. A Lutheran minister had to be engaged to administer the last rites. In a Lutheran cemetery this man, who had been a faithful Jew all his life, was given his last resting place.

Shortly before he died the husband had implored his wife not to allow a cross to be erected over his grave. A strange and friendly fate ordained that this wish should be fulfilled. The widow, obliged to act the gentile to the end, had ordered a wooden cross. At that time, tombstones were no longer available in

Germany and wooden crosses were used in their places. Miraculously, the cross she had ordered was never delivered or put over the grave, and the wife of course made no inquiries.

A forest of crosses soon surrounded the Jew's grave, which remained without this symbol.

When the hour of liberation struck, and the Americans arrived in Heidelberg, the widow renounced the name of Schulze and her friend the name of Schmidt. Both reestablished their Jewish identity. In time both were allowed to come to this country. Before they left, however, a debt of honor had to be paid to the deceased man.

His identity was reestablished, too. The Joint Distribution Committee was told about this case and arranged to exhume the body and reinter it in the Jewish Cemetery of Heidelberg, the first plot of ground to be reserved for a Jew since the liberation. An American rabbi officiated, a tombstone was provided by the J.D.C. and a *minyan* was completed by American soldiers.

When the second funeral took place, all the dead man's Christian friends accompanied the Jew on his last journey. Kaddish was said when the coffin was lowered into the earth again. B. had come to his final rest amid the companions of his faith.

## POEMS OF FAITH

By I. M. Bernstein

**T**HE face of your man my lord,  
looked upon my eyes.

His heart questioned my ears:  
Am I a masterpiece?

His nose was long,  
his eyes small,  
his chin out of proportion;  
But the eyes of my heart  
saw the beauty of his heart.

Yes, I replied.  
You are the most delightful person I saw.  
He smiled with his crooked teeth.  
He did not believe me, your man.

**M**AN far away, sitting in the desert,  
all alone,

I see you.  
Your camel by your side, gazing,  
not knowing what to do—as you.  
I send you myself  
on wings of brotherhood:  
do not lose heart.  
I too am sitting in a desert.  
See me;  
be no more  
all alone.

**O** how many men are in my heart,  
how many places in my mind.  
Alone I am,  
yet here with me are  
towns and cities, and  
men who lived, and  
men who died.

Are here with me,  
In my room.  
I myself in different stages,  
From different ages,  
Am here, in my room.  
Even God himself is sitting beside me,  
Here in my room.

**S**OMEONE left a song in my heart.  
It was like a treasure.  
When I sang my song,  
no one listened to it.  
Are all people song-millionaires?  
Am I the only song-poor man,  
who is so happily excited  
over the song I found?

**T**HE lace of years was unravelled,  
the years fell apart.  
My father picked a few year-threads,  
he took them back to their source.  
I too pick up some years,  
My child is gathering some.  
When we return all the years  
that fell apart—  
they will be laced together, again,  
and people will live on them, forever.

**M**Y MAN, I am building a pedestal  
for you,  
I will put you on it; you will be so high.  
I beg of you, my man,  
take off your shoes, wash your feet,  
before you step on it.  
This pedestal of yours  
will be the heart of me.

THE fortieth anniversary convention of the United Synagogue of America was held in Boston May 14-18 at the Bradford Hotel. Several hundred delegates, including our own Mr. and Mrs. Benjamin Markowe, Mr. and Mrs. Frank Schaeffer, Mr. and Mrs. Irvin I. Rubin, and Mr. Jerome Simonson, gathered from all parts of the United States and Canada to absorb the practical information and tremendous inspiration that only a convention of this type can produce.

This was a convocation of modern American Jews assembled for the serious purpose of promoting our deep conviction that a religious life here in America consistent with our great Jewish heritage is an attainable goal well worth striving for.

After a program of special exhibits, and activities the convention formally opened on Wednesday evening, May 14, with a dynamic keynote address, "Standards For Jewish Living", by the Honorable Simon H. Rifkind of New York. Judge Rifkind charged the Convention with the task of leading the laymen of the Conservative movement in a revival of interest in Jewish law and custom. The time has come when we can no longer leave the consideration of such matters to our spiritual leaders alone. The individual Jew was always an organic part of the development of Jewish life. Judge Rifkind urged that this idea form a major part of our program. After the breakfast tendered to the delegates by His Honor, John B. Hynes, Mayor of Boston on Thursday morning, the convention started its first general session which culminated in the adoption of the much discussed new constitution for the United Synagogue of America. It more fully reflects the needs of our movement than the original document adopted many years ago.

Ambassador Abba Eban provided one of the highlights of the Convention when he spoke at our celebration of Israeli Independence Day at historic Faneuil Hall, the cradle of American Liberty. In a quiet but brilliant manner he briefly outlined the historical developments that led to Israel's freedom and the several stages of its critical history. His insight and vast knowledge of the State of Israel and of its leaders gave us new points of view on many of the events of recent history.

## A Summary of the Anniversary Convention

# UNITED SYNAGOGUE'S 40th ANNIVERSARY

By IRVIN I. RUBIN

In his address Mr. Eban made the point that the challenge to the Jews in America is to provide Israel, either permanently or on a part-time basis, with men and women who have needed skills. Our engineers, economists, doctors, lawyers, businessmen, must lend-lease themselves to solve the temporary shortage caused by the state's absorption of our helpless brethren. In the long run, concluded Mr. Eban, the success of Israel will depend in a large measure upon the solution of this problem of "dilution." It is interesting to note that at this very moment His Excellency was speaking, the Conservative movement, through the delegation headed by Rabbi Louis Finkelstein, was in Israel conferring with the Prime Minister and many other Israeli leaders on this same question.

The general session on Friday afternoon considered a Proposed Guide of Standards governing the relationship between the congregation and its rabbi, cantor, executive director, and educational staff. The revised guide was passed and will soon be distributed to the affiliated congregations.

Dr. Simon Greenberg, executive director of the United Synagogue, at the Friday Night Dinner, delivered what many delegates considered the outstanding address of the convention. He spoke on "Standards for Conservative Judaism." He described the four identifying characteristics of the Conservative Jew and of Conservative Judaism in this way:

(1) We must have first-hand knowledge of our original sources in our original language, Hebrew. There is no substitute for this.

(2) Judaism must break away from the narrow frame of a creed and resume its original function as a culture.

(3) Dr. Schechter's philosophy of *Klal Yisrael*, that nothing Jewish is alien to the Synagogue and to Jewish life, is a basic concept of Conservative Jewry. All Jews have a place in Judaism.

(4) There must be innovation without standardization. Individuals and individual groups should be able to experiment as their conscience dictates without committing the whole group. From this

positive type of Jewish advancement will come the gradual change which has always characterized Jewish life. Therefore there is room within the Conservative movement for all types of Jews regardless of their particular religious philosophies.

The Solomon Schechter Fiftieth Anniversary Celebration took place on Saturday Night in the Grand Ballroom of the Hotel Bradford. Selections from his writings were read and the Eternal Light script "Solomon Schechter" was presented. The Solomon Schechter Awards given to congregations for exceptional achievement were presented by the President of the United Synagogue of America, Mr. Maxwell Abbell, of Chicago. Before the session adjourned to the reception and dance tendered by the National Federation of Men's Clubs, the convention was treated to what this writer considers one of the most humorous and warmest speeches he has ever heard. Rabbi Morris Teller, a friend and colleague of Dr. Schechter reminisced about the life and times of Dr. Schechter. He told many anecdotes that have never been made public before.

Sunday morning saw the concluding business session of the convention. After the several reports were made, elections were held. Mr. Maxwell Abbell was unanimously reelected president of the United Synagogue of America. Among those elected were Judge Emanuel Greenberg as Vice-President, Mr. Benjamin Markowe as Treasurer, Mr. Frank Schaeffer as member of the Executive Council and Mr. Irvin I. Rubin as member of the Board of Directors. It is interesting to note that many of the younger men were elected to positions of responsibility.

The resolutions presented by the Resolution Committee of the convention consisted of the usual one thanking and extending greetings to all those connected with the convention. Then came a series of resolutions establishing the minimal standards between the individual Young

(Continued on page 23)

# THE ART OF ISRAEL

By ALFRED WERNER

MOST Americans do not yet know that a rich artistic life is in progress in Israel. Even those who have had the opportunity to visit the new state failed to acquaint themselves with the paintings and sculptures produced there. For, in order to study Israel's living art it is not sufficient to go to the Museums in Tel Aviv, Jerusalem and Haifa, which must devote their premises largely to the art of the past. Few tourists have, so far, discovered the Mikra Studio and the Katz Gallery in Tel Aviv, which cater to the contemporary artists of Israel. While staying at Jerusalem's King David Hotel I discovered that few, if any, of its guests knew that the local Artists' Association had a permanent exhibition hall only a few hundred yards from the hotel. American tourists have still to discover the miniature "Latin Quarter" in the old Cabalists' town of Safed, where a street is locally known as "Paintbrush Boulevard." They have to learn that the work of *sabra* (Palestine-born) artists may be viewed in many kibbutzim, especially in Mishmar Ha-Emek and in Ein Harod, which has a charming little modern museum.

modern ideas of Paris—the discoveries of the Post-Impressionists, Fauves and Cubists. Still, Bezalel aroused enthusiasm for art in thousands who never before had been in contact with art; it made the community "art-conscious," and a large percentage of the "veterans" among Israel's painters and sculptors availed themselves of the opportunities Bezalel offered. The school was re-organized and modernized after the death of Schatz in 1932; today, headed by Mordecai Ardon-Bronstein, a former pupil of the German *Bauhaus*, it is the most progressive art school in Western Asia.

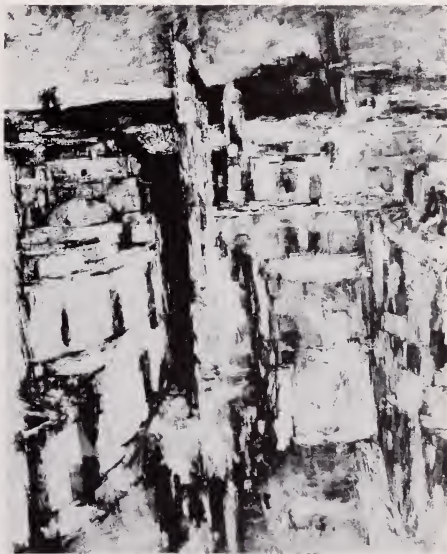
Schatz was the first Jewish artist to settle in Palestine. Today, *Agudath ba-Hatayarim v'ba-Passalim*, the Israel Association of Painters and Sculptors, has over three hundred members, and some of them, like Reuben Rubin, Marcel Janco, and Moshe Castel, have gained recognition in the art centers of Europe and America. We should not forget, how-

ever, how hard these men and women had had to struggle to accomplish their goals in the small and relatively poor country. Most of the veteran artists spent years at physical labor, working on roads, or as farmers, fishermen, policemen, and so on, and devoting only their spare hours to their calling. Moreover, in addition to the problem of making a living, the pioneer artists faced the problems of climate and topography. Coming from temperate lands, where the sunshine is mild and there are countless transitions between light and dark, the painters had to become used to the sharp contrasts formed by light and shadow which make for strongly accentuated contours. They had to exchange Europe's softer tints for strong, brilliant blues, yellows and reds. In Palestine, where the clearness of the atmosphere seems to diminish distance, they had to consider the rigid perspective

In a few years Israel's artists will be able to celebrate the fiftieth anniversary of the country's art, for the beginning was made by the sculptor Boris Schatz in 1906. The Zionist Schatz voluntarily left Bulgaria where he headed the Academy of Fine Arts at Sofia and held the position of court sculptor, in order to found an art school and museum in the Holy Land. The aims of his school were impressive: Schatz wanted "not merely to teach arts and crafts in Eretz Israel, but to create Jewish art; to gather together the threads not only in Palestine, but from the whole world, threads that have been spread and diffused these 2,000 years."

Among other things, the Bezalel pupils were taught to imitate the silver filigree work and carved olive wood objects of Yemenite craftsmen who had settled in Palestine around 1900. Unfortunately, Schatz and his associates—including masters like Hirszenberg, Lilien, Pann, and Krestin—were less successful in their teaching of painting and sculpture, since they failed to impart to their pupils the

"Bethlehem," an oil painting by Mordecai Ardon-Bronstein, director of Israel's famed Bezalel Arts and Crafts School.





of the West as an inadequate tool; hence some painters even went back to the Far Eastern and Persian tradition of flat modeling, of two-dimensionality, as it were.

The sculptors were even worse off than the painters. In the first place, there was the dearth of appropriate material to cope with: large blocks of wood were difficult to obtain in a country where every tree was, and still is, considered a priceless possession; as for stone, the only kind available in large quantities is the beautiful, but very hard Jerusalem marble. And to this very day facilities for bronze casting are badly lacking. Secondly, there was an even more challenging obstacle: the opposition of orthodoxy to sculpture as something forbidden by the Second Commandment. It took the religious groups many years to realize that this Commandment was chiefly aimed at forbidding the creation of such art forms as could be worshipped in the manner of the pagans; yet even today Israel still has very few public monuments although the majority of its population would like to see the parks and squares adorned with works in stone or metal.

As it is impossible within the framework of a short article to deal adequately with over three hundred individual artists, I have chosen to discuss, briefly, six well-known painters, and one outstanding sculptor, who seem to represent the

more important trends within Israel art. The most widely-known of these is Roumanian-born Reuben Rubin. This versatile and indefatigable artist, who has been called by admirers the "Gauguin of Palestine," can now, at the age of fifty-nine, look back on a long successful career. It was said of him that he created the landscape of Israel as much as the landscape created him, and that the Israelis have learned much about the character of their country from Rubin, just as, for instance, the world learned to see Holland through the eyes of Ruysdael and Hobbema. Rubin started painting as a "primitive," comparable to that French customs inspector, Henri Rousseau. He painted in an extremely simple style, utterly devoid of sentimentality. Later he developed a more romantic manner, with a slight admixture of mysticism.

Rubin paints impressive figures, still lifes and flowers in delicate though vigorous colors, yet his best works are his landscapes, in which he is amazingly successful in reproducing the air and coloring peculiar to the panorama of Israel. His delicate rendering of the silver sheen of olive trees strongly reminded me of Chinese art.

Moshe Castel, who is in his mid-forties and is the only *sabra* artist of note, is more abstract, and perhaps a bit deeper

than the stupendous virtuoso Rubin. Castel's family—who derive their name from Castile—has been living in Palestine for four and a half centuries. The Jerusalem-born and Paris-trained artist at first devoted himself to painting the old houses and synagogues in Safed in an expressionist style reminiscent of Rouault. Unlike the immigrant artists, this *sabra* did not find the strong colors of the Middle East an obstacle; and color-liquid reds, blues and greens of a translucent quality reminiscent of medieval stained glass windows—is definitely his forte. In recent years Castel stopped depicting the ancient glamor of Safed in order to develop a more abstract style, more difficult for the uninitiated to understand. Having been impressed by whatever specimens of early Palestinian, Middle Eastern, and medieval Jewish art has survived—the frescoes of Dura Europos, the mosaics in the Beth Alpha synagogue, Arab folk painting on glass, Persian miniatures and illuminated Haggadah manuscripts—the artist borrowed some motifs from these sources, and, in particular, endeavored to blend the aesthetics of the past with the artistic experiences of one who graduated from the *Ecole de Paris* in the Nineteen Thirties.

Castel belongs to a group of progressive artists who, for a time, separated from the *Agudath* because of its conservatism, and formed their own organization, *Ofakim Hadasim* (New Horizons) which favored and promoted semi-abstract and abstract art. The undisputed leader of this now defunct group was Marcel Janco who belongs to Rubin's generation and is also a Roumanian by birth. Unlike Rubin, he has been in the Holy Land for a relatively short time. Janco was one of the artists who, in 1916, founded at Zurich, Switzerland, the revolutionary *Dada* movement, and in the twenties he was prominent in Bucharest's vanguard artists, *Contimporanul*. When he arrived in Palestine, at the beginning of the Second World War, the bulk of his artistic work—more or less in the abstract vein—had been lost irreparably. In the land of his fathers, the artist developed a new, more representational style. When I met Janco at his Tel Aviv studio, he explained to me how and why he allowed his pictorial visions of Israel



"Safed Landscape," by Menachem Shemi.



to resemble the natural objects that had fathered them. While he no longer goes in for non-objectivism, he reduces all forms to their essentials, thus aiming at the utmost expressiveness of gesture, action, and movement. Thus his pictures project the impression created in the artist's soul by his contacts with Israel's reality.

His influence on Israel art has been very salutary indeed; for what the country needs is not enlarged picture-post cards but works like those of Janco: wild explosions of color, lines cut into the flesh of existence with the sharpness of a surgeon's knife; compositions of a plastic unity and monumental simplicity.

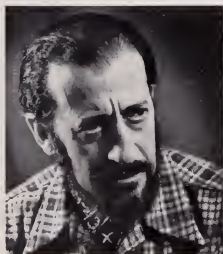
In the same category of *avant-garde* artists belongs a man whom I have mentioned as the present head of the Bezalel School. Polish-born and German-trained Mordecai Ardon-Bronstein is not only a successful educator, but perhaps the most important painter among the older generation of Israel artists. His work is powerful and devoid of cheap sentimentalism. In his pictorial reaction to the *Struma* tragedy, for instance, the sinking ship crowded with desperate refugees appears nowhere on the canvas. Instead, the picture is filled with the murderous,

dark sea, and the merciless jagged sky above it; silence, more eloquent than the strongest editorials, walks in the endless spaces. His landscapes are far beyond the photographic reportages so frequently produced by Israel artists because they are pleasing to the average painter. In "Mount of Olives," for instance, there is little more than a suggestion of the wall surrounding Jerusalem; what the artist has given us here, and in "Bethlehem" and "Jerusalem at Night," is a magic vision, symphonies in which the mysterious colors applied in thick layers are comparable to the notes in music. As though it were impossible to do justice to these heroic landscapes by viewing them as a mere pedestrian, Ardon-Bronstein sees them from a high altitude and makes the "terrestrial surface evaporate in a multitude of color variations," as one critic put it.

One of Israel's masters in black and white, the hexagenarian Jacob Steinhart, is, like Ardon-Bronstein, associated with Bezalel, for Steinhart heads the school's Graphic Arts Department. The two men came to Palestine from Germany as victims of the Nazi terror. But unlike many of his colleagues from Central Europe who, in order to function successfully in the Holy Land, had first to undergo a

complete internal re-orientation, the Zionist Steinhart found it relatively easy to adjust himself to his new surroundings. He decided to live in Jerusalem, where the buff, sun-heated houses are separated by velvety, narrow lanes, and where he, as a woodcutter, was fascinated by the contrasts of light and shadow. Yet in his celebrated vistas of Jerusalem, the blacks and whites are shaded into many varieties. Few artists in black and white can make us realize as fully as Steinhart that white can be a stark cruel color, or a tender and lyrical one, and that black can be either soft or dramatic, deep or brittle. Steinhart has tried many media, but he is at his best in woodcuts. As is commonly known, the woodcut, foremost art expression of the late Middle Ages, had been neglected in modern times. But about 1910, artists, with sharp instruments, once again carved their visions into woodblocks. For Steinhart the woodcut represents a revolt against the vague formlessness into which impressionistic art had degenerated. This medium imposes certain limitations upon the artist but it also allows great emotional tensions through the contrasts between heavy blacks and stark whites; it demands, and affords, severity and clarity through a direct and simple statement.

*"A Page From the Haggadah," by Moishe Castel, whose works were recently exhibited in New York, and who is now visiting here. Below is a portrait of the artist.*



Steinhardt's most serious competitor in the field of graphic art, Anna Ticho, is the foremost woman artist of Israel. Mrs. Ticho, who comes from Bruenn, capital of Moravia, and has been living in Jerusalem for the last four decades, is at her best in drawing with a pointed pencil, a pen, or chalk. For her, drawing is a medium through which the inner self finds expression. Hence, she emphasizes, with precise and meticulous definition, everything in a face, a tree, or a landscape that corresponds with the "face," the "tree," the "landscape" she carries in her soul. As for the non-essentials, she may suggest them in a few lines or leave them out altogether. Mrs. Ticho likes to draw a single tree whose gnarled branches are suggestive of the outstretched arms of a man in prayer. While the vegetation around Jerusalem is far from rich and the land is stony and rough, this frugal tree, with its knotty trunk, is a victor of a three-thousand-year struggle against the elements of nature. As for human models, Mrs. Ticho seeks out the colorful Oriental newcomers, and the orthodox old-timers rather than the clean-shaven Heidelberg graduates and well-groomed secretaries of the Jewish Agency. She sees with the eyes of an architect of the soul; skin, bones and muscles are the structural elements, but the mortar is hope and fear, longing and joy, life and death. Each line in the sun-scorched face of the Arab beggar, the Yemenite worker, the middle-aged mother from Kurdistan is a meaningful cipher written with the indelible ink of Fate.

While painting and the graphic arts are flourishing in Israel, sculpture is the country's stepchild. The number of sculptors is small, and there are only five or six outstanding personalities among them, notably Batia Lishansky, Moshe Ziffer, Trude Chaim, Aaron Priver, Moshe Sternschuss and Ze'ev Ben-Zvi. The last-named is the most successful. He came to Palestine from Poland as a young man in 1923. About a decade later he achieved fame through his colossal figure of a sower at the entrance of the Levant Fair in Tel Aviv. Unfortunately, the statue had to be dismantled. After the Second World War he created for the Mishmar Ha-Emek settlement a memorial to the slaughtered children of Europe. This is a semi-circular wall fit-

ted into the slopes of a hill, its central figure being the representation of a desperate mother holding an emaciated child. In this work, Ben-Zvi is semi-abstract, cutting out all but the most essential details, and thus achieving a high pitch of emotion. In his famous portrait busts, the sitters' likeness is retained, yet through stylization, and a somewhat cubist geometrization of the forms, the spiritual message of each person is strongly enhanced.

Whither, Israel art? This brief survey, listing only some of the leaders, has stressed the fact that the small country, with a population of merely a million and a half, was able to produce, or develop, quite a few original talents. There are also many gifted individuals among the *sabra* artists who are now in their twenties, but we are not yet in a position to state whether they will be able to foster an art characteristic of the country—an unmistakable product of Israel.

In the meantime, the greatest problem Israel's artists are facing is economic rather than aesthetic. To say it bluntly, except for five or six artists who have been able to sell their works in the United States, South Africa, and other foreign countries, the great majority of Israel's artists are barely able to eke out a meagre living.

The Israel Government seems to be aware of its obligations towards the arts. It commissioned some artists to design coins, stamps, and posters. It appointed Moshe Mokadi, known chiefly for his brilliant *Habimah* stage settings, to be the Director of Art in relation to museums, galleries, artist's organizations, etc. The creation of this Department of Arts, subordinate to the Ministry of Education and Culture, was a step in the right direction. Awareness of the plight of local artists was reflected in Mokadi's announcement that he planned to bring about the establishment of studios for needy painters throughout the country, the creation of "Art Corners" in towns and settlements, the award of state prizes, and eventually the opening of an Israel Academy of Arts.

Sober observers must note that this ambitious program still awaits implementation. But travelers have felt that the nation, as a whole, is highly responsive and alive to the fine arts. The museums

and galleries are seldom empty, and many more people would purchase pictures if they could afford them. Recently, Chagall held a traveling one-man show, and so many people came to see it that, time and again, the doors had to be closed and many turned away. That the interest in the arts is not confined to the



Three of the Fourth Anniversary stamps issued by Israel.

cities is shown by the fact that many colonies support their own painters and sculptors, and proudly display their works.

*The illustrations for this article were furnished by "Israel—Life and Letters," the handsome and highly informative monthly published by the American Fund for Israel Institutions. An edition of the January to April (1952) numbers, bound in a single volume, and offering a fine acquaintance with Israeli culture is now available.*

THE most generous spirited human being I ever met was a Scotsman, Simpson Rosenbloom. Among the land of McGregors, Buchanans, Gordons and Stewarts, it seemed to me strange to find the name "Rosenbloom." I met him in Edinburgh, Scotland, when I visited that spired city last June. I responded to Edinburgh at once, emotionally and physically. There was a quiet grace about it, a delicate sensitivity and a feeling of refinement and culture.

I began my tour by investigating the medieval castle which stands on the mound (as the climb to the Edinburgh castle is called). I scampered quickly through the chambers, visiting Mary, Queen of Scots', living quarters, the prison chamber, St. Margaret's Chapel, the various museums and was amazed at all the articles of war displayed. Cannons and swords and medals. Not much progress I thought. Within an hour I was ready to leave, being especially pleased that guards of the castle (dressed in their kilts) posed for my camera. I then proceeded to walk the "Royal Mile"—the distance between the Edinburgh Castle and Holyrood Palace, where English royalty come to when in Scotland. The Royal Mile is the oldest part of Edinburgh. It has little antique shops, museums, John Knox's home, the prison, the poorhouse, law courts and little shops of the three B's, as Edinburgh is known (beer, biscuits and books). As I was going through one intriguing shop after another, admiring antique silver and china, and Tartans, I saw a building identified as "Writers Court." A man standing nearby told me this was the law courts, and explained that the activity within it had changed since the sign was erected.

"Do you know where you're standing?" he asked.

"No," I replied. "I only know this is High Street."

"Well," he said, "you're right near the Heart of Midlothian."

He pointed to a heart carved in the middle of the cobbled street.

"There it is," he said, "the 'Heart of Midlothian.' Make a wish there, spit on the ground, and whatever you wished will come true."

*Miss Feit is a daughter of Center members Mr. and Mrs. Abraham Feit.*

## An Adventure with a Red-Headed Scot Named Rosenbloom

# THE HEART OF MIDLOTHIAN

By BANJIE FEIT

The Scotsman beamed and smiled broadly. He seemed to be amused, both at my ignorance of the "Heart of Midlothian" and by my rather befuddled expression.

"Go ahead, lassie, make a wish, it has never failed us yet. Pilgrimages from all parts of Scotland are made here."

I obliged and wished, even closing my eyes, but now that I think of it, I don't believe I spat.

"It will come true—soon, too," my Scotch friend smiled, and continued on his way. I too continued to explore High Street and its shops. At one point I looked up—oh, no, it couldn't be! There it was—a huge sign in front of a store which said "Rosenbloom's."

A "Rosenbloom" in Scotland—was he dressed in Tartan kilts? I laughed to myself, then stopped in my tracks. The "Heart of Midlothian"—it worked! And with record speed. I had wished to meet a Scotch Jew, and here he was!

I hastened my steps to the music shop which had the name "Simpson Rosenbloom." It was a huge meandering place, selling musical instruments, music scores, song sheets, radios, phonographs and records. There, in between the violins and saxophones, stood an impish man in a baggy tweed suit. He had the remains of red hair on his head, and a twinkle in his eye, which suggested that he loved to chuckle. His face was round and ruddy, with a tiny nose, and altogether he looked like a Swiss carved wooden angel. Despite the fact, he was in his mid-sixties, he exuded energy and exuberance and a special glow of his own. Disregarding the female clerks in the store, I made my way directly to the baggy, tweedy "glow."

"Are you Mr. Simpson Rosenbloom?" I asked, and not waiting for an answer, I continued, "I am Banjie Feit, from Brooklyn, on my way to Israel."

Rosenbloom's eyes sparkled. "From Brooklyn to Edinburgh and then to Israel is a long way from home."

Rosenbloom looked at me and I looked at him and we both approved.

"Are you going alone?"

"I was to Israel, too," he said, "in 1927. What are you doing this very moment?"

"I was on my way to the Holyrood Palace and then I saw your sign. I came in to meet you and ask about the *schul* here."

Rosenbloom beamed. He turned to his clerks. "Lassies, you've got to do without me for a few hours. A friend of mine has come from Brooklyn."

Soon we were riding in his car, and he pointed out the spots of interest to me. He took me to the Holyrood Palace, but it wasn't open to the public that day because royalty was visiting. We stopped near a tiny stone building on the palace grounds, which, Rosenbloom explained to me, was the place where Queen Victoria took her baths. Then the delightful ride on the hills beyond the palace where the fields were rich with gorse and scotch heather. And of course we saw goats and Rosenbloom in a delightful imitation boomed out "*tsiglemb-ch-ch*."

He pointed out a beautiful estate belonging to a gambler who made his fortune at cards. The entire landscape was shaped like an ace of clubs to make immemorial his lucky card.

"You're hungry, no, lassie? I tell you what, tonight being Shabbos, I'd like to ask you home to taste our gefilte fish (I radiated all over—gefilte fish in Scotland!), but unfortunately my wife left for the lake district. But I tell you what, if you don't mind dining with an old man alone, I'll take you to dinner. It's not every day I dine with a *yiddishe tochter* from Brooklyn. What do you say, Banjie from Brooklyn? Banjie, Banjie—that's a funny name. I've heard of the Banshees and Perez's "Bontze Shweig," but Banjie, never."

"It was my grandmother's name."

"I like it—here we are—the *schul*."

I looked at the synagogue—at No. 4, Salisbury Road, a modern brown structure, with the inscription "Hebrew Con-



gregation of Edinborough."

"How many Jews are there in Edinborough, Mr. Rosenbloom?" I asked.

"In Edinborough, 1500, but in Glasgow almost 14,000—that's not too many out of a population of 441,000."

Rosenbloom parked the car and darted out. I was amazed to see him go to the synagogue door and take out a bunch of keys from his pocket.

"What are you waiting for?" he said to me. "Aren't you anxious to see the *schul* now that you're here?"

Rosenbloom's voice was merry with laughter.

"You wonder how this man Rosenbloom has the key—ha? It's a funny word—maybe the good angel Gabriel knew that Banjie Feit from Brooklyn would one day come to Edinborough, so Simpson Rosenbloom was elected President of the *schul*."

I got over my surprise at finding my wish so well fulfilled, and we entered the building. It was not as large as our Brooklyn Jewish Center, but certainly attractive. We toured the marble halls, the women's separate quarters upstairs, the Hebrew school. There was even a garden where vegetables and flowers grew.

"Banjie, are you satisfied? Now, I'll take you to Princess Street and we'll have a bite at Jenners' or Mackie'. They're reliable, but don't eat too much, for at six I'll pick you up. Some directions I want to give the lassies for tomorrow. Shabbos, I don't go to the store. I'm here in the *schul*. And you'll come, too, Banjie."

But I had purchased a tour ticket for "Ayr," Robert Burns' birthplace, for tomorrow.

"I wish I could go with you, Mr. Rosenbloom," I apologized. "But I'm going to Ayr tomorrow—to see Burns' birthplace."

"Ayre—shmare—what kind of business going to poets on Saturday? Saturday, you visit God, and Sunday you visit Ayre. And there's a special reason. Tomorrow you come to *schul*. Rosenbloom knows best."

He gave me his most dazzling look. I seemed quite helpless, for I forgot to mention that Sunday I planned to visit Loch Lomond. How could I ever sing the song again if I didn't see it? But

how dare I offend Rosenbloom? The car stopped at the Scott Memorial on Princess Street.

"Jenners' is right across the street. The restaurant is one flight up. If you finish early, there's plenty to see on Princess Street. Be sure to take a table near the window. You can see the Mound and maybe even part of the castle. And remember, Banjie from Brooklyn, tomorrow you're going to *schul* not to Ayre."

Where there is a Rosenbloom, even Burns is unimportant. Rosenbloom lured me to the synagogue by a fairy tale approach.

"Banjie, how can you go to Israel without giving a regards to Pesach Caplan's son? He's a doctor in Petach Tikvah, right near Tel Aviv. The Caplans, nearly the whole family, all live in Nathania."

"Nathania, Nathania—" I muttered to myself. Here was the magic of Midlothian again. Wasn't I lugging a blue winter coat all around Europe to deliver to the mother of a friend of mine—in Nathania!

So I went to the synagogue service on Saturday. All I can say is that the Scotch *Adoi noi lom* and *Ein Kelobenu* have a broguish lilt which I found irresistible. And from my "lady quarters" upstairs, I noticed that the pulpit was not at the end of the room, but in the center, with seats all around it. I was startled though when I waited in vain for the rabbi to deliver a sermon. When I was a little girl, and would attend services with my father at the Brooklyn Jewish Center, I remembered, we *davened* a little, sang a little and Rabbi Levinthal delivered a sermon. When I inquired about the omission of the sermon, members of the congregation explained to me that the rabbi usually delivered a sermon, but on this particular weekend he was in Glasgow for his sister-in-law's wedding.

I was pleasantly surprised to see so many shining young scrubbed faces. Lots of teen-agers of both sexes were there, and young boys' eyes were wandering from the prayer book to the girls "upstairs." Young married couples came with their youngsters, and it certainly was uplifting to see them spending Shabbos morning in *schul*.

(Continued on page 23)

## Comments on Books

*Life Is With People.* By Mark Zborowski and Elizabeth Herzog. International University Press, Inc. \$5.00.

This is the absorbing story of the *shtetl* (village) as it existed for centuries in eastern Europe, and describes the life and culture of the small Jewish community that is now almost extinct. The book was derived from a study undertaken by the Columbia University Research in Contemporary Cultures and financed by a grant from the American Jewish Committee.

\* \* \*

*Tongue of the Prophets.* By Robert St. John. Doubleday and Company.

It remained for a non-Jew, Robert St. John, author of "Shalom Means Peace," and other books based on his impressions as a roving reporter, to give us the fascinating story of Eliezer Ben Yehuda, father of modern spoken Hebrew. Ben Yehuda spent a lifetime on his monumental sixteen-volume Hebrew dictionary. He is more popularly known as the scholar who revived and popularized the Hebrew language. Arriving in Palestine as a young man he fanatically fought against heavy odds to make Hebrew the every-day language of his people. He stubbornly refused to speak any other tongue, and insisted on the members of his family and people with whom he came in contact following his example. The difficulties he experienced throughout his life are graphically described by the author, who obtained much of his material from conversations with the widow, and other members of the Ben Yehuda family.

\* \* \*

*Great Jews I Have Known.* By Dr. Max Raisin. Philosophical Library. \$3.75.

Dr. Raisin was for many years the rabbi of a reform congregation in Brooklyn before he moved to Paterson, N. J. He is a well known Hebrew scholar and one of the first reform rabbis to be identified with the Zionist movement. He was intimately acquainted with some of the leading personalities in Jewish life, and for this book he assembled twenty personality sketches which he wrote for various Anglo-Jewish publications. These intimate portraits include Dr. Max Nordau, Achad Haam, Nahum Sokolow, Bialik, Henrietta Szold.

—J. G.



# NEWS OF THE CENTER

## Impressive Consecration Service Held On Shavuoth

One of the most impressive of services was rendered by the Consecration Class of this year on the first day of Shavuoth, May 30, 1952.

The following girls formed the Consecration Class: Renee Aronow, Rita Aronow, Renee Bass, Theodora Bergen, Joan Beris, Ruth Claman, Judith Fenichel, Rosalind Fuchsberg, Nina Gillery, Lisbeth Greenberg, Ann Halperin, Rachel Hecht, Sandra Hollander, Shari Holly, Carol Hurwitz, Dianna Kabram, Barbara Kaplan, Esther Klepper, Gladys Levy, Naomi Raphael, Dorothy Paula Spinrad, Ruth Sackadorf, Mary Ellen Stakenfeld, Naomi Vogel, Myrna Ziegler and Lois Zimmerman.

A cantata dealing with the theme of the Sabbath was very well received by the entire congregation.

## Tickets For Coming High Holy Days

The Ritual and Religious Service Committee is now making plans for the sale of seats for the coming High Holy Days both in the Auditorium and the Synagogue. Members of the Center who occupied seats last year are urged to please notify the Center office immediately whether they wish to occupy the same seats during this year's High Holidays. Seats not ordered will be assigned to other members wishing to worship at the Center.

## Full Scholarship in Hebrew School In Memory of Mrs. Israel Kramer

The family of the late Mrs. Israel Kramer, who passed away during the past year, have established a full scholarship for the coming ten years to go to a worthy pupil in our afternoon Hebrew School. The award will be known as the "Fannie Kramer Scholarship Fund."

The Rabbi, Principal of the school, the Committee on Hebrew Education, as well as the Officers, Trustees and Governing Board of our Center, are deeply appreciative of this fine gift which is a most beautiful way of perpetuating the life and memory of a true mother in Israel who was wholeheartedly devoted to the work of our Center in giving a thorough Jewish education to the young of our community.

## OUR NEW ASSOCIATE RABBI

THE membership of the Center, at a special meeting held on June 3, unanimously approved the recommendation of the Board of Trustees of the Center to elect Rabbi Benjamin Kreitman to succeed Rabbi Manuel Saltzman as Associate Rabbi of this institution.

Rabbi Kreitman spent his early youth in the Brownsville section of our own neighborhood. He received his B.A. degree from the College Department of the Yeshiva University in Manhattan and then entered the Jewish Theological Seminary, where he was ordained as Rabbi in 1942. He served as replacement rabbi for Dr. Kazis in the leading Synagogue of Wilkes Barre while Dr. Kazis enlisted as a Chaplain in the United States Army. In 1944 Rabbi Kreitman also enlisted and became a Chaplain in the United States Navy, where he served for two years. Upon his discharge he became the Assistant Rabbi to the sainted Dr. Louis Epstein in one of the leading Synagogues in America, Kehiloth Israel, in Brookline, Mass. In 1947 he became the Rabbi of Temple Beth El, New London, Conn., where he has remained to this date.

Rabbi Kreitman has pursued graduate studies in Semitics and Philosophy at Yale University and also at the Jewish Theo-



Rabbi Benjamin Kreitman

logical Seminary. At the commencement exercises of the Seminary, which took place this month, Rabbi Kreitman was awarded the degree of Doctor of Hebrew Literature. His thesis dealt with an important Talmudic subject, the editing of a commentary on a Tractate of the Talmud by Rabbi Jonathan of Lemuel, who lived in the middle ages.

Dr. Kreitman will assume his official duties at the Center on September 1st.

The name of the recipient of this award will be announced every year at the closing exercises of the Hebrew School.

## Graduations

Miss Florence Ann Bromberg, daughter of Mr. and Mrs. Michael Bromberg of 302 Sterling Street, was graduated from Hunter College receiving a Bachelor of Arts degree.

Miss Diane Eve Stadin, daughter of Mr. and Mrs. Harry A. Stadin of 1252 Union Street, has been graduated from Brooklyn College with a Bachelor of Arts degree in Education receiving departmental honors.

Edward M. Karlin, son of Mr. and Mrs. Abraham Karlin of 541 Montgomery Street, was graduated from Brooklyn College with the degree of Bachelor of Arts, and has been named to the 1952 edition of Who's Who Among Students

in American Colleges and Universities. Personal

The *American Zionist*, official magazine of the Zionist Organization of America, in a recent issue, published an interesting article on the subject "The State of Israel and Spiritual Revival," written by Mr. Morris Miller, a member of our Board of Trustees.

## Note of Thanks

We acknowledge with thanks and appreciation the gift of a "Paroches" presented by J. Levine and Sons which will be used for the Ark in the Children's congregation.

## Acknowledgment of Gift

We acknowledge with thanks receipt of a donation for the purchase of Taleisim from Mr. and Mrs. Abraham Sker in honor of the Bar Mitzvah of their son, Martin.

## IN THE HEBREW SCHOOL

IMPRESSIVE graduation exercises were held on Sunday, June 15, 1952. The following participated in the program: Rabbi Israel H. Levinthal, Judge Emanuel Greenberg, Mrs. Robert Epstein, president of the Parent-Teachers' Association; Mrs. Frank Schaeffer, president of Sisterhood; Mr. Julius Kushner, chairman of the Hebrew Education Committee.

A special feature of the graduation exercises was a cantata presented by the graduates assisted by the choral group under the direction of Mr. Naftali Frankel. The cantata "Proclaim Liberty" emphasized the contribution of the Jewish holidays and of Jewish history to the ideals of America.

The following awards were announced:

The Zvi and Paya Kushner Award to Sol Tanenzapf

The Leonard F. Horowitz Memorial Award to Paul Kushner

The Rachmil Medal for General Excellence to Charles Stein

The Lucy Greenberg Memorial Award to Ilene Altman

Parent-Teachers Association Gift for Progress in Hebrew Studies to Ellen Gofseyeff and Fredric Weinstein

Faculty Gift for General Excellence to Ethel Persky (Honorable mention to Susannah Rabinowitz, Deborah Rothman, Charles Monto and Rosalind Fuchsberg)

Young Folks League Award to Helen Aronow and Jeanette Flamm

Post Graduate Award for Progress in Hebrew Studies and for service to Barry Bloom

Sunday School Awards to Beth Amster and Susan Horstein

Junior Congregation Award for outstanding service in the Junior Congregation to Isaac Dressner

The recipients of Hebrew School diplomas are Edward Bressman, Steven Dittmann, Isaac Dressner, Alan Entin, Richard Epstein, Rosalind Fuchsberg, Alan Gnaizda, Ellen Gofseyeff, Melvin Goldstein, Stephen Hurwitz, Evan Juro, Jack Lubitz, Madeline Meerbaum, Charles Monto, Joel Newman, Babette Platzker, Ethel Persky, Susannah Rabinowitz, Deborah Rothman, Naomi Schiff, David Spevack, Charles Stein, Mitchell Streger, Fredric Weinstein, and Joseph Zelvin.

The Sunday School graduates are Judith Aaron, Beth Amster, Nina Bakstansky, Estelle Chapman, Amy Eliasoff, Susan Feitelson, Joan Gordon, Susan Horstein, Lois Kaplan, Judith Levine, Joan Levy, Sheila Levy, Jeannette Mehr, Joan Miller, Joan Plapinger, Sylvia Rifkin, Diane Roth, Linda Seif, Syril Silverstein, Nancy Smerling, Phyllis Spack, Carolyn Uhrbach, Paula Weinberg and Susan Zimet.

Three students successfully completed the two-year post graduate course in Hebrew. They are Barry Bloom, Jeanette Flamm and Joel Hurwitz.

Those who successfully completed the senior group course are Norman Beris, David Goldstein and Robert Spevack.

The teachers of the Hebrew School

graduating class are Mr. Shpall and Mr. Edelheit. Mrs. Tessler was in charge of the Sunday School graduating class.

Cantor William Sauler rendered a solo.

Rabbi Lewittes, who presided, praised the work of the faculty and stated that the high standards we have achieved are the result of the excellent work of the members of our teaching staff.

\* \* \*

The school newspaper "Ha Shofar" was published by the students of our school.

The following contributed: Edith Gluckman, Richard Tascandi, Susannah Rabinowitz, Evan Juro, Martha Nochowitz, Isaac Dressner, Lawrence Horowitz, Peggy Krakauer, Abigail Rabinowitz, Debora Rothman, and Ernest Ratowitz.

## THE JUNIOR LEAGUE

THE Junior League college age group of the Center, can look back with satisfaction on a year of activity replete with programs of social, cultural and Jewish interest. Even though our president, Arthur Ezersky, left in mid-year to go into service as did Kurt Ronis, our financial secretary, we carried on under the leadership of Bob Kritiz, who is also president of the Junior Congregation.

Among our programs of specifically Jewish Interest, both in the field of religion and in the field of positive Jewish living, were the following: "How can the High Holy Days be made more meaningful to Young American Jews?"; "Sukkot—Its customs and Ceremonies"; "Jewish Book Month—A Night of Jewish Humor, based on a discussion of Ausubel's 'Treasury of Jewish Humor'"; "Chanukah Play—Radio Script adapted from an Eternal Light Program"; "New Year's Customs—Jewish and Gentile, A Comparison"; "Israel: Folk Dance Program"; "What Makes Jewish Music Jewish?"; "Purim Musical Parody"; "Israel's Influence on the American Jewish Scene"; "Passover and its Message of Freedom"; "Does Science Conflict with Religious Beliefs?"

On the cultural scene, the Junior League presented many programs of interest. Among these were: "Talent Show, by members of the Group"; "Panel

Discussion: What did the Election Results Signify?"; "Can Inter-marriage Possibly Lead to Happiness?"; "How has T.V. affected the Social Habits of the American People?"; "What Kind of President Does Our Country Need?"

A very important part of our programs are our social activities which are designed to promote a better integration of our Center Youth. Not only did we have a monthly social, but we had special affairs to celebrate Thanksgiving, Chanukah, and the Passover Holidays, at which time so many of our Center Youth comes home from college, and returns to the Center seeking to renew old friendships.

JOSEPH H. AARON, *Adviser*.

### Bon Voyage

To Dr. I. O. Gimprich, who is leaving for a tour of Israel.

### Bar Mitzvah

A hearty Mazel Tov is extended to Mr. and Mrs. Philip Lewis, of 959 Park Place, on the Bar Mitzvah of their son, Martin, celebrated at the Center June 21st. Congratulations are also extended to the grandparents, Mrs. Aaron Lewis and Mr. Louis Blankstein.

### Summer Library Schedule

The Library of the Center will be open during July on Mondays, Tuesdays, Wednesdays and Thursdays from 4 to 8 p.m.; and will be closed during the month of August.

## IN THE CENTER ACADEMY

THE spacious auditorium of the Brooklyn Jewish Center was filled to capacity on the morning of June 11, 1952. Faculty and pupils, parents and friends, members of the Board and the Rabbi—all gathered for the festive occasion; the awarding of diplomas to the Center Academy graduates.

The program that followed the awarding of the diplomas was varied and entertaining; it was a true example of the rich background that a child obtains in our school—the background which includes both the ancient Hebraic culture and the younger American culture. The Center Academy being a progressive school, its program affords each child the opportunity to express himself creatively in various fields.

Prominent on the program were two original plays. The English Play, "Great Expectations" was a light comedy that expressed the children's desire to peer into their future. The comic scenes afforded the public many bursts of laughter. The Hebrew Play, "Ha-Lehudin Motz'im Miklat B'Artzoth Ha-Brith" or "The Jews Find a Haven in the U. S." demonstrated the children's close familiarity with Jewish life in Europe and in the U. S.: their sympathetic understanding of the early Jewish settlers' struggle for equal rights, and their contribution to the upbuilding of the United States of America. Above all it demonstrated the reverence with which our children regard Jewish tradition and Jewish religious and cultural heritage.

In keeping with our long established tradition, the children themselves chase the topic for their graduation play, it was they who composed the Hebrew dialogue and painted the scenery. The children also created and performed the beautiful "Freedom Dance". This dance symbolized the internal struggle which Emma Lazarus, the American Jewish Poetess went through before she found her way to her people and was inspired to write "The New Colossus," the famous poem inscribed on the Statue of Liberty.

The audience greeted the entire performance with great enthusiasm. A great impact upon the audience was made by the scene inside the touro synagogue, when Scrolls of the Law were wrapped up in "Taleisim" and carried off by the

congregation, who abandoned their homes in order to join the Revolutionary Army of George Washington. Many people, among them our beloved Rabbi Levinthal, said later that they were moved to tears by the beauty of the depicted scenes and by the sincerity and sensibility of the children's portrayal of character.

We of the Center Academy watched

our graduates with pride and with prayer in our hearts: "May the Lord watch over them and lead them in the path of 'Torah' and 'Avodah'—Torah and service—service to the American Democracy and service to the Jewish community here and everywhere, and may their future life be blessed with peace and happiness."

IRENE BUSH STEINBOCK.

## THE YOUNGER MEMBERSHIP

WITH the advent of June, YFL programming turns to the lighter side. During June, July, August and September, our meetings will be held twice monthly on the roof. On Tuesday, June 10th, we featured a Country Square Dance with professional caller Dave Leone. It was fun seeing our members swinging their partners with smile-creased faces. Prizes were given for the most original costumes.

Members are requested to note the following dates on which our summer rooftop meetings will be held: July 8th and 15th; August 5th and 19th; September 9th and 23rd.

Plan to spend those pleasant cool evenings dancing with other YFL members on the roof. Refreshments served at all these gatherings.

**Picnic**—On Sunday, June 15th, we held our first picnic of the season, enjoying baseball, tennis, and other games.

**Tennis**—Our Tennis Group is continuing to meet every Sunday at the Mammoth Tennis Courts on Clarkson and New York Avenues. Dr. Phil Kimmel directs the group and all members are invited to join.

**U.J.A.**—Before going on that vacation, give a thought to your brethren in Israel and attend to your pledge to U.J.A. through Phyllis Newman or Rita Vogel.

**Israel Bond Drive**—Bonds may be purchased through William Brief all summer long. Phone DI 6-5510.

**Committees**—At our last meeting of the Executive Board, plans were started for next season's activities. Following is a list of our Committees, and members are urged to contact the Chairmen for service on those committees in the Fall:

Charities Committee: Rita Vogel, Mike

Rosenfeld  
Current Events Group: Shirley Rubin, Jerry Schneider  
Debating Team: Jerry Schneider  
Door Committee: Alfred Miller  
Entertainment Committee: Herbert Levine, Arnold Magaliff  
Hebrew Culture Group: Shirley Rubin, Martin Karlin  
Host & Hostess: Phyllis Newman, Paul Kotik  
Interest Group: Elmer Riffman  
Israeli Bond: Janice Nathanson, William Brief  
Newspaper: Mildred Stein, Dr. Phil Kimmel  
Program: Harold Kalb  
Sunshine: Harriet Bell, Murray Landau  
Ushers: Roslyn Zambrowsky, Alfred Miller

### Sabbath Services

Friday evening services at 6:00.  
Kindling of candles at 8:12.  
Sabbath services, "Korah" Numbers 16.1-18.32; Prophets—I Samuel 11.14-12.22, will commence at 8:30 a.m.  
Mincha services at 6:00 p.m.  
Rabbi Levinthal will preach on the weekly portion of the Torah.

### Daily Services

Morning services at 7:00 and 8:00 o'clock.  
Mincha services at 8:30 p.m.

### Holiday Gym Schedule, July 4th

The Gym and Baths Department will be open on Friday, July 4th, for men from 10 a.m. to 2 p.m. and for boys from 2 to 4 p.m.

### During "Nine Days"

The Gym and Baths Department will be closed during the "Nine Days" beginning Wednesday, July 23rd, through Thursday, July 31st. The department will reopen as usual on Friday afternoon, August 1st, at 1 p.m. for men and boys.



# PAGING SISTERHOOD!

SARAH KLINGHOFFER, Editor

"TODAH RABAH," many thanks to all of you, fellow-workers and members of Sisterhood, for your devoted and loyal participation in all our projects and programs this year. I fervently hope and pray that we will continue to work together in a spirit of harmony and goodwill.

As we are about to adjourn for the summer months, I would like to wish you good health, happiness and peace of mind. May we return in the Fall with renewed fervor and enthusiasm, with a reaffirmation of faith in the noble ideals for which Sisterhood strives, and with a justifiable sense of pride in the fact that we have served well our Synagogue, our Sisterhood, and our community.

BEATRICE SCHAEFFER, President.

## Sisterhood Marks Mothers' Day

In order to enjoy the very rich and deserved "Tribute To Mothers" program arranged for the lovely afternoon of May 12th, our President, Beatrice Schaeffer, curtailed business formalities.

As the epitome of the true "Matriarch In Israel," Mrs. Rose Horowitz, the first President of our Sisterhood, delivered a magnificent invocation in which she sought divine favor for all Jewish "women of valor." The guest speaker, Florence B. Schall, radio monologist, author and actress, a charming mother herself, presented a series of moving sketches in which she portrayed the strength and the courage of the Jewish heart overcoming all obstacles.

The perfect tribute of the afternoon, however, was the symbolic "Candle-Lighting Ceremony," in which fourteen of our women took part—seven mothers and daughters, with Sarah Kushner as the moderator. As each daughter recited a lyric tribute to her mother, comparing her virtue to a particular precept from the Torah, she pinned a corsage of flowers upon her; the mother then lit a tall pink candle and received a filial kiss to cement the love expressed. Emotion was deep as this scene was repeated seven times before a long dais table, magnificently arrayed in pink tablecloths, pink floral centerpieces, fine silver candlesticks and

silver tea-services on exquisite trays, loaned for the occasion by Sid Seckler, Jennie Levine and Dubbie Jackman. A group of four women of our Sisterhood Choral Group provided, in a background of song, a fitting musical tribute to our mothers. And ice-cream cakes with "Mother" embroidered concluded the program.

## Installation and Closing Meeting

The final meeting of the season was indeed a manifestation of the scope of our Sisterhood and the progress we have made. As Chairman of the evening, Mrs. M. Robert Epstein presided with dignity and grace over a program that was both stimulating and entertaining. For a report on our activities she called upon Mrs. Frank Schaeffer, our President who gave a detailed account of the notable events of the year. The audience followed with pride her glowing review of Sisterhood's achievements, and she, in turn, praised and thanked the many members who had helped to establish such a fine record. Although he was scheduled to deliver salutations to the membership, Dr. Levinthal could not help but add his praise to such an enviable record. Judge Emanuel Greenberg, President of our Center, added his congratulations and said he hoped to see the day when women would receive *Aliyahs*, and would be called to the pulpit. "They have earned it," he declared.

In introducing the Hon. William I Siegel as Installing Officer for the induction of our new staff of officers, Mrs. Epstein mentioned his proficiency in prose, both oral and written. It was, therefore, a most inspiring and gala ceremony as Mr. Siegel expatiated, in his very charming and original manner, upon the virtues of each of the officers individually and the Board of Directors collectively. He commended all on their accomplishments, closing the installation exercises with a personal tribute to Mrs. Frank Schaeffer upon her re-election as President. She expressed her thanks for the honor conferred upon her and pledged her continued efforts on behalf of Sisterhood.

A new interpretation of the Israeli scene was presented by Mr. Arno Tanney,

raconteur, and more recently of the Habibi Café, who thrilled us with a delightful repertoire of Israeli and Yiddish songs. A social hour and collation wrote "finis" to the year 1951-52.

## Kiddush

In honor of the birth of a grandchild Mr. and Mrs. Kalman Ostow are happy to tender a kiddush to the Junior Congregation and the Children's Services on Saturday, June 28th. If you have *simchas* or other occasions you wish to celebrate with our children, call Mrs. Fanny Buchman, PR 4-3334.

## Cheer Fund Contributions

In honor of daughter's marriage—Mrs. David Feiler; In honor of Mother's Day—Mrs. Jos. Horowitz; In honor of daughter's birthday—Mrs. Harry Zakheim; In honor of son Jay's Bar Mitzvah—Mr. and Mrs. James Jackman; In memory of Mrs. David Fishman's son—Mrs. Frank Schaeffer.

## United Jewish Appeal

Have you sent in YOUR contribution? Have you contacted your PROSPECTS? UJA needs all the money you can send in NOW! Get all you can from all of your friends—little sums, big sums, they all add up to a necessary lift for our fellow-Jews in Israel. We're counting on you. Chairman Ida Fried, Special Gifts Chairman, Lil Levy and Brooklyn Co-Chairman Lil Lowenfeld are anxious to turn over the largest sum ever from our Sisterhood. SO GIVE THEM YOUR DOLLARS TO TURN OVER TO UJA!

## United Nations Trips

Our two trips to the new United Nations Building, the one on June 4th, under the leadership of Shirley Gluckstein, and the other on June 25th, led by Bess Gribetz, proved most exhilarating experiences for the sixty women who attended. A tour of the building in the morning, then a delightful lunch in the very well-appointed Delegates' Lounge, preceded official discussions which our members attended. Of particular interest was the debate on a Human Rights issue in which Mrs. Franklin Roosevelt participated.



### Call to Women's League Biennial Convention

Join your President and other delegates November 9-13, 1952, at the Benjamin Franklin Hotel, Philadelphia, in a rousing and inspirational Convention of our parent affiliate, the National Women's League of the United Synagogue of America.

### Executive Board Closing Luncheon

A charming repast colorfully served and prepared by our own Hostess Committee, concluded the business of our Executive board for the season. After our President had congratulated publicly all those who were celebrating happy occasions, she expressed her gratitude, as well as that of the entire Board, to Lil Zakhem, one of our past officers and a most energetic member of Sisterhood for many years, for her untiring service to our organization. Since the Zakhems are moving to Florida for their health, a beautiful silver gift was presented to her in appreciation of her co-operation. A treasurer's report submitted by Treasurer Lil Levy proclaimed our solvency and the many causes we benefit. The announcement of the Chairmen of our twenty-five activities for the new year and reports on these projects by the past Chairmen constituted the afternoon's affairs. Members of Sisterhood may now retire to a well-earned vacation.

### Our Own Women of Achievement

Congratulations To: Rosalind Bady, elected President of Aviva Hadassah; Mabel Berman, re-elected President of Eastern Parkway; Sarah Epstein, re-elected President of P.T.A. of Center Hebrew School and Vice-President Brooklyn Branch Women's League; Sarah Klinghoffer, re-elected Vice-President Metro Branch Women's League; Sarah Kushner, elected President of United Parent-Teachers' Association of Greater New York Hebrew Schools; Mildred Levine, re-elected President Brooklyn Region of Hadassah; Lillian Lowenfeld, re-elected National Board Women's League.

### Calendar of Events

Wednesday Eve., September 24th. Season's First Regular Membership meeting.

Wednesday, October 29th. Annual Mother-Daughter Luncheon and Fashion Show. Sunday-Wednesday, Nov. 9-13 Biennial Convention National Women's League, Philadelphia.

## OFFICERS AND DIRECTORS OF SISTERHOOD

### Officers

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### A New Book for Young Readers

The National Women's League of the United Synagogue has just published a very fine volume which parents should want to have their children read. It is called "What the Liberty Bell Proclaimed," and is written by Leon Spitz, who has enriched our literature with many notable contributions. This is a collection of beautiful stories containing episodes of Jewish life, but woven in an

American historical background. The heroes of America, like George Washington, Benjamin Franklin, Abraham Lincoln and many others, are described in relationship of Jewish themes which gives the reader a new approach to the synthesis of genuine Americanism and genuine Judaism. It should be read by all of our young people who will definitely find much enjoyment in reading it. The book is distributed through the Bloch Publishing Company in New York.

## APPLICATIONS FOR MEMBERSHIP

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*Proposed by* Wm. Brief,

Seymour Eisenstadt

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Res. 1362—51st St.

GORMAN, MISS LILLIAN

Res. 52 E. 57th St.

GUMLINER, SAMUEL

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*Proposed by* A. David Hurwitz,

Leo Kaufmann

NEWMAN, MISS ELLI

Res. 578 Ralph Ave.

ROSENBERG, DR. LESTER

Res. 1156 Eastern Pkwy.

Bus. Physician. Married

LUSTBADER, DR. PHILIP F.

Res. 557 Eastern Pkwy.

Bus. Physician. Married

*Proposed by* Dr. Sol D. Amsterdam,

Dr. Julius Brimberg

KERSTEIN, MISS JOAN

Res. 596 Linden Blvd.

GROSS, MISS BERNICE

Res. 126 Vernon Ave.

SHAPIRO, MISS JEANETTE

Res. 428 E. 34th St.

*Proposed by* Irene C. Forman,

Dr. Milton F. Gitlin

## Application For Reinstatement

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Res. 529 Montgomery St.

Bus. Attorney

Single

*Proposed by* Martin Karlin,

Frank Schaeffer

SAMUEL H. GOLDBERG,

Chairman Membership Committee.

## JULY-AUGUST GYM SCHEDULE

Monday:

Women—10 a.m. to 3 p.m.

Men—3 to 10 p.m. Boys—3 to 5 p.m.

Tuesday:

Women—10 a.m. to 10 p.m.

Girls—3 to 5 p.m.

Wednesday:

Women—10 a.m. to 3 p.m.

Men—3 to 10 p.m. Boys—3 to 5 p.m.

Thursday:

Women—10 a.m. to 5 p.m.

Girls—3 to 5 p.m.

Men—5 to 10 p.m.

Friday:

Men and Boys—1 to 6 p.m.

Sundays and Legal Holidays:

Men—10 a.m. to 2 p.m.

Boys—2 to 5 p.m.

## THE YOUNG MARRIED GROUP

AT THE final meeting of the Young Married Group during the month of June, Mr. Sholom Secunda, Music Director of the Center, addressed the gathering on the subject of Jewish Music. It was a well rounded program and also included the election of the officers and Executive Board for the coming season as follows: President—Alvin Jeffer; First Vice-President—Emanuel Dym; Treasurer—Herbert Kamlet; Recording Secretary—Raymond Lipshutz; Social Secretary—Blanche Frank; Liaison—Laura Rubin. Executive Committee: Mr. and Mrs. Herbert Carr, Mr. and Mrs. Bernard Epstein,

Mr. and Mrs. David Gold, Mr. and Mrs. Leonard Levine, Mr. and Mrs. Irvin Rubin, Mr. and Mrs. Arthur Safer, Walter Sherer.

Our new president, Alvin M. Jeffer, and the Executive Committee, wish to extend to all, their very best wishes for a pleasant and enjoyable summer, in the hope that our young married members return with a great deal of vim and vigor to a successful social and cultural season of the Young Married Group. The first meeting of this group for the fall season will be held on Tuesday evening, October 14th. We look forward to seeing all of you with a great deal of enthusiasm.

## Congratulations To—

Mr. and Mrs. Emanuel Davis, of 763 Eastern Parkway, on the marriage of their daughter, Rita Lea, to Mr. Sanford Miller, on June 28th.

Mr. and Mrs. David Fishman, of 539 Crown Street, on the marriage of their daughter, Gladys, to Mr. Daniel M. Pascher at the Center, on June 29th.

Mr. and Mrs. Harry Leventhal, of 1345 President Street, on the marriage of their daughter, Carole Suzanne, to Pvt. Jay I. Whyte, on June 29th.

Miss Miriam Ort, of 95 Halsey Street, on her engagement to Mr. Henry Miller, of 274 South 2nd Street, on June 8th.

Mr. and Mrs. Herman Plafker, of 285 Albany Avenue, on the engagement of their daughter, Thelma, to Mr. Robert Bromberg. Congratulations also to the grandmother, Mrs. Aaron Lewis.

## Tisha B'Ab Services

The services on Tisha B'Ab will be held on Wednesday evening, July 30th, at 8:15 o'clock and on Thursday morning, July 31st, at 7 o'clock.

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## 40th Anniversary Convention

(Continued from page 10)

People's League group and its congregation. These standards have been in practice in many of the progressive congregations in the country, such as our Center, but will serve as an important aid both to the Y. P. L.'s and congregations in many parts of the country.

This was presented to the United Synagogue resolutions Committee which approved it with some minor changes which were eventually eliminated by the convention itself.

By that time, lunch was upon the convention, and a brief discussion ensued relative to passing it then or sending it to the Executive Council for further study of its wording. The resolution to refer just squeaked through by a margin of nine votes.

•  
Mayor Hynes in commenting on the fortieth anniversary of the United Synagogue compared us to the forty years of wandering in the desert of Sinai. This "drasha" summarizes very succinctly our position and our future. The United Synagogue and the Conservative movement have passed their period of trial and testing in this new environment of America. We stand at the threshold of a "promised land" for American Jewry. With vision, courage, determination, and effort, the American Jew, through our existing institutions and organizations can build a full, meaningful traditional Jewish life for our generation and those to come.

## The Heart of Midlothian

(Continued from page 16)

After the service was over I overheard friend asking friend over for *kiddush* to their homes. It was a fine expression of friendliness, especially since they were having a difficult time with food rations. I too was invited to *kiddush*. It was the Caplans who invited me, and they were a delight. Mrs. Caplan baked knishes almost as good as my mother's, and made gefilte fish that was fried. And of course it was the mother who gave me a tube of Yardley's shaving cream to deliver to Shemen, her doctor son. Their beautiful daughter Carmel, named after the Mount in Israel, brought me grapes and apples and peaches to the station, and another tube of Yardley's for her brother.

"Don't forget to go to Nathania," Carmel said as she waved goodbye to me.

"And remember," spoke my friend Rosenbloom at parting, "to tell the folks back home that Scotch Jews are not such a rarity as you think. We have bagpipes it's true but we have *schuls* too—tell them what you saw at No. 4 Salisbury Road."

•  
This I have done.

And when I ride on the subway or railroad, I don't hear wheels, nor roaring; I hear a melodious *tsiglelel-ch-e!* And then I smile and think of Rosenbloom—and that Heart of Midlothian.

## Israel's Nationality Law

(Continued from page 5)

why it is to be hoped that this declaration of policy will be implemented by governmental practice. The treatment of Israeli Arabs will be one of the touchstones by which Israeli good faith will be internationally judged.

Reference has been heretofore made to the Law of Return. It was the first law enacted by the Knesseth, and it guaranteed every Jew the right of emigration to Israel. The law has been observed to the point where until recently every Jew has been able, without let or hindrance, and regardless of physical health, financial means or lack thereof, to come into the country. It was, so to speak, the vehicle which brought the Yemenite Jews out of the murk of a Middle Ages subjection into the clear light of Israeli freedom. Inevitably, because of adverse economic conditions induced in part by unselective immigration, the process had to be interrupted by stringent regulations providing for the requirement of certain skills within stated ages as a condition of entrance to the country. It is our fervent hope that the time will soon arrive when the people of Israel may once again receive within the bosom of the country every Jew wishing to return to the land of his fathers.

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